

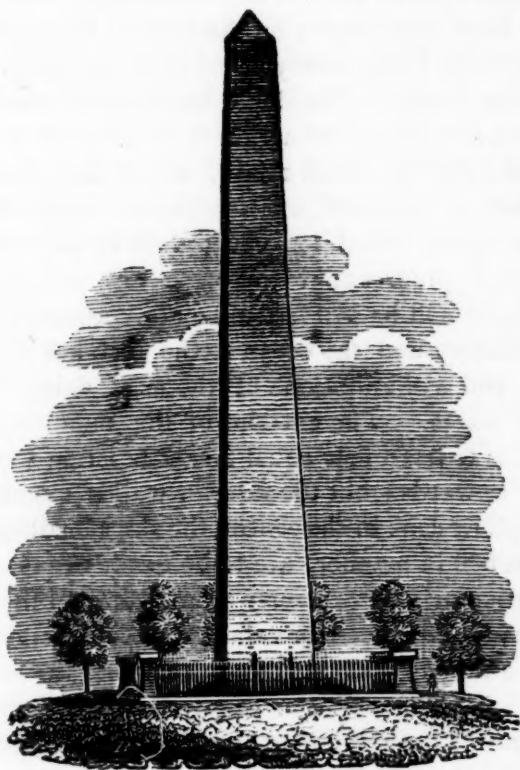
THE AMARANTH.

VOL. I.

SEPTEMBER 1828.

NO. VI.

BUNKER-HILL MONUMENT.



In our June number, (page sixty-five) we gave a view of the old monument, erected by King Solomon's Lodge, in honor of our illustrious brother, Gen. Joseph Warren. We now present our readers with a correct drawing of the new monument, as it will appear when finished. In describing it, we shall quote our friends of the Evening Bulletin and the Times:—The site of the monument is not far from that of the old Tuscan pillar erected in memory of Gen. Warren, in 1783, by his Masonic brethren, but now demolished. It is about two miles from the centre of the city of Boston, on

an open piece of ground, elevated about 70 feet, commanding a full view of the city and its harbour, and an extensive and beautiful prospect of the surrounding country. Looking east, the spectator beholds before him in the distance, a great portion of Boston harbor, gemmed with numerous islets, and alive with swarms of naval craft of all classes, moving in various directions, and exhibiting a singularly animated contrast to the tranquil forest and mountain scenery, interspersed with quiet villages, in the rear ground.—A little to the right, rises the now magnificent metropolis, spreading its neighbourly bridges across Charles river to the main land.” The corner stone was laid by Gen. LAFAYETTE on the 17th of June, 1825, the day that completed the half century from that on which the battle of Bunker Hill was fought. The depth however, at which it was laid, being insufficient to resist the action of the frost, it was taken up, the foundation sunk, the stone relaid, and on the 21st July, 1827, the base, 50 feet in diameter, was completed.—Since that time the monument has been raised ten courses above the surface of the earth, and is now progressing.

The monument will be 220 feet in height. From its summit, the surrounding country and the ocean to the distance of many miles, may be seen, and will afford one of the most delightful prospects in the United States. The exterior of the monument, “it is already known, is to have four equal faces, tapering very gradually from its base upwards; but the interior wall is circular, between which and a hollow cone in the centre, the steps leading to the summit, more than 300 in number, are to be fixed.”

The association own fifteen acres of land around the monument, which has already advanced in value very considerably from the original cost, and every step taken to complete the work, increases its value.

Five acres around the monument are to be ornamented with trees, which will form a beautiful promenade.

MIND.

Wo for those who trample o'er a mind !
 A deathless thing.—They know not what they do,
 Or what they deal with !—Man perchance may bind
 The flower his step hath bruised ; or light anew
 The torch he quenches ; or to music wind
 Again the lyre-string from his touch that flow—
 But for the soul !—oh ! tremble and beware
 To lay rude hands upon God's mysteries there.—*Hemans.*

FREEMASONRY,

ITS PRESENT CONDITION—SOME OBJECTIONS CONSIDERED, &c.

There are many candid and liberal individuals, out of the pale of the Masonic Institution, who have felt and still feel an interest in its welfare and prosperity ; who have regarded the torrent that has been rushing against it for the last two years, we may say, "with fear and trembling ;" they have feared the predominance of a spirit of persecution, which, at one time, seemed to threaten not only the annihilation of the Order, but the disorganization of civil society, and the destruction of the peace of a large section of the country ;—and they have trembled for the safety of that Institution, (the noblest ever planned by human means,) the blessings of which they were competent to appreciate. We say, *they* feel an interest in the welfare of our society ; nor do we stop here :—Every man, who feels an interest in the cultivation and diffusion of the kindlier feelings of our natures, in the extension of charities, in the protection of the widow and the future happiness of the fatherless ; who rejoices in the spread of those noble precepts given us in the volume of inspiration ; feels, *deeply* feels, an interest in the prosperity of Freemasonry. They are solicitous, particularly at this time, to be correctly informed of its condition, and of the progress its enemies have made against it. Nor are they alone. Its friends abroad, its members at home, are more solicitous than even they : they are more intimately connected with its concerns and feel more deeply interested and are more seriously affected by any changes that may occur in its government and policy. To allay any misapprehensions that may arise in either, from the falsehoods and slanderous aspersions in circulation, is our present object. We have been for some years, close observers of the Institution, and probably understand its present condition better than those whose means of information are less ample, and whose attention has been more diverted from the subject.

To contend that the Institution has not been affected by the excitement, would be contending for that which is far from the truth. It has been seriously affected. It has been misrepresented and decryed as a nuisance in the land ; and, inasmuch as this libel has gained credence, it has sustained injury. Many of the streams of its usefulness have met with a temporary check ; the objects of its beneficence have suffered ; the number of its enemies has been augmented. But that it will eventually reap advantage from this

persecution, is a point for which we contend. It has been effectually purified by the seceding of some and the expulsion of others, of its unworthy members. The Lodges have learned a lesson of wisdom; they have learned to be more cautious in the admission of members, and more strict in their discipline. It is not the *number*, but the *character* of its disciples, that gives dignity and permanency to any society. In the state of New York, the business of the Institution has been, in a degree paralysed; but a reaction is now taking place: the people are beginning to view the subject in a different and more correct light: the excitement is subsiding, and the brethren are returning to their labours. In the city of New York, we are credibly informed, the prospects were never more encouraging. Some of the Lodges have already from five to fifteen candidates to receive the degrees the ensuing autumn: among these, are some of the first men in the city. In the southern and western States, Masonry is equally flourishing. In the eastern States the excitement has produced no effect of consequence. There have been a few disaffected members in Vermont; but their *loss* is a *gain*. So, let us turn either way, and we find the Institution still pursuing the same honorable and prosperous course. These remarks are offered for the information of our friends, and not as a discouragement to our enemies: *they* might require stronger evidence than general terms, but we write not for them.

In considering the four following popular objections to the Institution, we shall be excused if we adopt the arguments of another. So that the objections of our enemies are well met, we conceive it a matter of no consequence that the same course of reasoning has served on a different occasion.

It has been said, "That by such a numerous society of men, cabals may be formed against the peace of states, that government may be destroyed by them, and revolutions effected." But nothing of this sort is to be dreaded from masons, who are constantly taught to be subject to the civil powers, and never to be concerned in plots or conspiracies against the well being of the nation. Indeed, the the most convincing of all proofs, that states have nothing to fear from them, is, that kings and rulers of nations are members of the society, and its warmest patrons and protectors. No political subject can be discoursed of in the assemblies of masons, or religious ones agitated; which is a full answer to another accusation, viz. that the principal design of their meetings is more freely to discuss subjects of politics and religion.

The secrecy of Freemasons has been also made an objection. It has been urged, "If your institution had nothing in it disgraceful to

yourselves, or injurious to the world; if it really were that system of wisdom and virtue which you so loudly declare it to be, why do you confine the knowledge of it to a few? why do you not rather, like the *real* friends of mankind, make it universally known, that its benefits may be universal?" That secrecy is a virtue of the most important kind, recommended in all ages by the wisest and best of men, cannot be contradicted; nor can it be denied, but that in all ages there have been societies, who have had secrets, which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. Do we not daily see corporations, secret committees, privy councils, &c. bind themselves to secrecy without censure or reproach? why then should not Freemasons enjoy the same liberty, without incurring the most illiberal reflections? That Freemasonry contains nothing in it disgraceful to individuals, or injurious to the world, must be believed by every candid person, when he sees its cause zealously supported by the benefactors of mankind, the virtuous, the honourable, and the wise. Besides, the door of masonry is shut only to the unworthy: he who believes in the architect of the universe, and shows by his own conduct, that he thinks the moral law ought strictly to be observed, will by proper application, find it open; will be received with fraternal affection, and be enlightened with the full knowledge of our mysteries.

Another objection is, "That men who, before they were Freemasons, were lovers of sobriety, and a domestic life, have afterwards been intemperate, and fond of resorting to the taverns, and other places of public entertainment." If any real foundation were ever given to this objection, it must be by men who have shut their ears to the earnest and repeated admonitions of their order; which, though it indulges rational gaiety, forbids, in the strongest manner, irregularity and intemperance. The ingenuous will not form their opinions of any institution from the bad practices of a few of its professors:—they know how prone to error human nature is, and are convinced that even divine directions will not always keep unstable man in the path of virtue.

The last objection that will be mentioned is, "That women are excluded from our order." An objection, from which calumny has taken occasion to draw inferences the most injurious and unjust; but which, however they might have operated at a time when the female mind was less enlightened than it now is, make at present no ill impression upon that lovely sex. They know that the not admitting them into our Institution is not singular, but that they are

likewise excluded from the priesthood, from universities, and from many other particular societies. They are well convinced that none esteem and love them more than Freemasons ; and many there are, who will acknowledge to the honour of the order, and the utility of its precepts, that it has made those with whom *they* have been connected, what it ought to make all, more faithful lovers, and more affectionate husbands.

These, and all other accusations, brought against Freemasonry, are incapable of doing it *real* injury. Floods of calumny and ignorance may arise, and storms of opposition beat violently against it, but shall not shake it, for it is founded upon a rock : the immoveable rock of truth and virtue. *That*, however, which must recommend it to the unenlightened, must be the good effects it produces on the lives of its followers. Let every mason, therefore, remember that his good or bad behaviour will not affect his own reputation only, but the reputation of the whole *society*.

The anti-masons believe their cause much strengthened by the fact that, they have been joined by some clerical gentlemen, *professing* themselves to have been members of the fraternity. So it would be, were they joined by men of character, intelligence and piety ; men whose consciences were not as elastic as the air they breathe ; whose principles were not as variable as the weathercock—whirled about by every popular breeze. It is not necessary for us to enlarge on this point ; the remarks in our last number will suffice for the present. We will add, however, the substance of a conversation had with one of these anti-masonic clergymen, and leave the intelligent reader to judge on what grounds their opposition is predicated.

Mason.—How long have you been a mason ?

Clergyman.—Six or eight years.

M. Are you sure you have paid sufficient attention to the subject to warrant you in saying you *know* all about the degrees of which you speak, and especially the obligations ? *C*. Yes.

M. Have you not advocated Masonry before the world, and especially against the objections of religious people ? *C*. Yes.

M. Have you not, on *public occasions*, laboured to prove the agreement of Masonry with Morality and Religion ?

C. Admitted.

M. Have you not, when convenient, (and sometimes at much inconvenience) attended the meetings of Lodges and declared that your good intentions were strengthened by so doing ?

C. Yes.

M. Did you entertain the belief, (previous to the late excitement,) that the obligations you were under, required you to wrong your conscience ; or, were they repugnant to your views of justice and humanity ? *C.* No.

M. Do you *know* that Masons have generally supposed they were obliged to commit violence on any one, in order to a faithful discharge of their duty to the craft ? *C.* Cannot say.

M. Are you not apprehensive that you have yielded to temptation, in a moment of powerful and strange excitement ?

C. May be so.

M. Has not *popularity* or *interest* some agency in this case ?

C. Think not.

M. Do you not see that in the estimation of some, *from whom you expect benefit*, the course you have taken will help you ; and have you no reasons to believe you are yielding to a supposed present good, rather than obeying the *deliberate and calm* convictions of your *own mind* ? Hesitates.

M. Have you not understood that Masons were as *free* to exercise their judgment as other men ?

M. Have you ever done *any*, and if so, how *many* bad acts in obedience to your *pretended* masonic obligations ? Silence.

M. Now, from a review of this matter, do you not see that you have had one opinion in your *calm*, and another in your *excited* moments ? On which would you most rely ?

C. I will think further on the subject ; for the present we will waive it—I am afraid of excitement.

M. *So am I*—and this is believed to be the true ground of the trouble.

The reader will perceive that we have got our clergyman into a dilemma, out of which he will find it difficult to extricate himself ; but it is just such a one as every clergyman, who has abnegated the Institution, must fall into. We doubt the *motives* of any minister, who has, for years, been a member of the Masonic family ; who has been constant in his attendance on the Lodges ; who has advocated it in public and in private, and who has given it the sanction of his character and influence ; we say we doubt the *motives* of such a man, when, in a time of general excitement, he comes forward and denounces the Institution as immoral and licentious. Does he say, he has been *deceived* and *deluded* for the many years he has been a mason ? We reply, the man is destitute of those faculties allotted to human nature, and his judgment in the present case, is not to be relied on. Does he not set up this plea, then we

say, he has, for this length of time, been a hypocrite and practised the basest deception, not only as regards his masonic brethren, but the public in general; or, place it in another light, and presume he was honest and sincere, in his devotions to the fraternity, and the conclusion is inevitable, that, he must *now* be a dissembler, unworthy of trust or confidence; a dishonored christian and profligate libeller. We care not a rush on which ground he establishes his defence.

We are again indebted to that excellent and candid paper, the Bunker-Hill Aurora, (the editor of which, the reader will bear in mind, is *not* a mason,) for the following remarks: "We have said that the popular excitement, got up by extraneous means, by falsehood, by deception, by various expedients, base enough in all conscience *if false*, resorted to for the express purpose, has given in local situations, a decided majority against the craft: and why? It is well known, by those conversant with the subject and acquainted with the circumstances of the excitement, in the western part of N. Y., that a great many persons have been obliged to profess themselves the enemies of masonry and masons, to shield them from the violence of the mob: composed of men of no education, who know nothing of masonry, except that Morgan was *murdered* by its professors and that they will annihilate our government in their secret conclaves, &c.! that they plot treason, make widows and orphans; destroy their enemies, act over unmeaning mummery, &c.! and all this ridiculous nonsense has been instilled into their minds by those who do know better, for purposes which the world must appreciate hereafter. It is also well known that men of respectability have been forced to renounce masonry in the same section of the country, from fear of bodily harm; and that others have been obliged to renounce it or lose their business entirely. But all this can give no adequate idea of the excitement which has prevailed—an excitement which could never be sustained by *intelligent* people, for it would be utterly impossible to dupe them so long. One argument is to our mind sufficient of itself to sustain us in our opinion of the Masonic Institution, and that is, —*if one half were true that is said against it, it would have been totally extinct long before now; it could not have sustained itself*—it is impossible—when the fact, of which we have daily and indubitable evidence, is, that the Institution never was making greater progress in our country than at the present time.—This, we repeat, is of itself enough to make us pause, and look closely into the evidence against a fraternity of such long and high standing; through so many ages, and amongst the best of men of all ages,—pillars of the craft and ornaments of the world.'

THE TEMPLE OF THE MIND.

—He knew
Himself to sing, and *build* the lofty rhyme.—*Milton*.

When the great Architect divine,
First framed the world with rule and line,
And turned the golden compasses
To circumscribe this earth of his,
The morning stars together sang,
And heaven's high arch with praises rang.

Then rose the mountains o'er the lea,
Then flowed the rivers to the sea,
And rolled the clouds, and fell the showers,
And flushed the fruit, and bloomed the bowers,
And birds, and beasts, and upright man,
Completed the primeval plan.

Then men began with rule and square,
To build Jehovah altars fair—
Fair, but in various orders set,
Of temple, mosque, and minaret,
As light and knowledge o'er the soul
Of heaven's votaries deign'd to roll.

Rich was the temple framed of old,
Of Hermon's cedars, lined with gold,
By princely architect of Tyre;
And bright the fanes of Sun and Fire,
Built many an hundred years ago
In Ind, or western Mexico.

But fabrics formed by human hand,
Though they in noblest grandeur stand,
On lofty pillars rich and rare,
Of burnished gold can ne'er compare
With living temples, pure and fine,
Built by the architect divine.

Let us, who live in later days,
To God a nobler temple raise,
With corner stone deep laid in youth,
While Knowledge, Temperance, and Truth,
In all their fair proportion bind
That nobler Temple of the Mind.

Let Fortitude the basis be,
And high Resolve the plethory;
The stones shall be of Reason's proof,
Celestial Love shall form the roof;
And Prudence at the threshold stay,
To drive each vagrant guest away.

Two columns in the front shall stand,
Each formed by wisdom's plastic hand:
Truth, with her celestial ray imbued,
And heaven-aspiring Rectitude;
The door shall move itself, alone,
And virtue form the threshold stone.

Within shall seven pillars shine,
The purest produce of the mine;
Religion, Honor, Gratitude,
Devotion, with heaven's light endued;
Friendship and purity sincere,
And understanding right and clear.

Three shining seraphs there shall meet,
With raiment flowing round their feet;
Faith, with her clear and ardent eye,
That views a vesta through the sky,
And Hope, with features mild and bland,
And steadfast anchor in her hand;
And in the midst sweet Charity,
Fairest and brightest of the three.

The work must be all finished fair,
For no rough ashler shall be there;
No stone unpolish'd from the mine,
But all with purest lustre shine.
With gems, and gold, and sapphires bright,
And Diamonds sparkling like the light.

Such was the temple that of old,
The prophet bard in song foretold,
When standing upon Carmel's brow,
He saw the river roll below;
And, rapt in vision, told how free
The mansion of his mind should be.

Then, brethren, let the rule and square,
The justness of your lives declare;

The level mark your perfect way,
The trowel smooth your work by day,
And all your words and actions shine
Upright as is the plummet's line.

The sun at morn shall lend his ray
To guide the laborers of the day;
Nor shall the Moon and Stars by night,
Withhold their kind and needful light,
That your work may be finished here,
When the Grand Master shall appear.

THE SERPENT OF RHODES,

OR THE INTREPID KNIGHT.

In the fourteenth century, an amphibious animal, a sort of serpent or crocodile, caused much disorder in the Island of Rhodes by its depredations, and several inhabitants fell victims to its rapacity. The retreat of this animal was in a cavern, situated near a morass at the foot of Mount St. Etienne, two miles from Rhodes. It often came out to seek its prey, and devoured sheep, cows, horses, and even the shepherds who watched over the flock.

Many of the Knights of St. John of Jerusalem, had essayed to destroy this monster; but they never returned. This induced Phelion de Velleneuve, the Grand Master of Malta, to forbid all the knights, on pain of being deprived of their habit, from attacking it, or attempting any further, an enterprise which appeared to be above human powers.

"All the knights obeyed the mandate of the grand master, except Dien Donne de Gozen, a native of Province, who, notwithstanding the prohibition, and without being deterred by the fate of his brethren, secretly formed the daring design of fighting this savage beast; bravely resolving to deliver the Isle of Rhodes from such a calamity, or perish in the attempt. Having learned that the serpent had no scales on its belly, upon that information he formed the plan of his enterprise. From the description he had received of this enormous beast, he made a wooded or pasteboard figure of it and he endeavoured to imitate its terrific cries. He then trained two young mastiffs to run to his cries, and to attach themselves immediately to the belly of the monster, while he, mounted on horseback, his lance

in his hand, and covered with his armour, feigned to give it blows in several places. The knight employed himself many months in this exercise, at the Chateau de Gozen, in Langudoc, to which he had repaired; and when he had trained the mastiffs sufficiently to this kind of combat, he hastened back to Rhodes.

Having first repaired to Church, and commended himself to God, he put on his armour, mounted his horse, and ordered his two servants to return to France, if he perished in the combat; but to come near him if they perceived he had killed the serpent, or been wounded by it. He then descended from the mountain of St. Etienne, and approaching the haunt of the serpent, soon encountered it.—Gozen struck it with his lance, but the scales prevented its taking effect.

He then prepared to redouble his blows, but his horse, frightened by the hisses of the serpent, refused to advance, and threw himself on his side. Gozen dismounted, and accompanied by his mastiffs, marched sword in hand, towards this horrible beast. He struck him in various places, but the scales prevented him from penetrating them. The furious animal, by a blow of his tail, knocked down the knight, and would certainly have devoured him, had not his two dogs fastened on the belly of the serpent, which they lacerated in a dreadful manner. The knight, favored by this help, rejoined his two mastiffs, and buried his sword in the body of the monster; which, being mortally wounded, rushed on the knight, and would have crushed him to death by its weight, had not his servants, who were spectators of the combat, come to his relief. The serpent was dead, and the knight had fainted. When he recovered, the first and most agreeable object which could present itself to his view, was the dead body of his enemy.

The death of the serpent was no sooner known in the city, than a crowd of the inhabitants came out to welcome their deliverer.—The knights conducted him in triumph to the Grand Master, who, however, considered it a breach of discipline, unpardonable, even on such an occasion; and, regardless of the entreaties of the knights and the important service that Gozen had rendered, sent him to prison. A council was assembled, who determined that he should be deprived of the habit of his order for disobedience. This was done; but Velleneuve, repenting of his severity, soon restored it to him, and loaded him with favors."

SEPTEMBER.

BY JAMES GRAHAME.

GRADUAL the woods their varied tints assume ;
The hawthorn reddens, and the rowan-tree
Displays its ruby clusters, seeming sweet,
Yet harsh, disfiguring the fairest face.

At sultry hour of noon, the reaper band
Rest from their toil, and in the lusty stook
Their sickles hang. Around their simple fare,
Upon the stubble spread, blythesome they form
A circling groupe, while humbly waits behind
The wistful dog, and with expressive look,
And pawing foot, implores his little share.

The short repast, seasoned with simple mirth,
And not without the song, gives place to sleep.
With sheaf beneath his head, the rustic youth
Enjoys sweet slumbers, while the maid he loves
Steals to his side and screens him from the sun.

But not by day alone the reapers toil:
Oft in the moon's pale ray the sickle gleams,
And heaps the dewy sheaf;—thy changeful sky,
Poor Scotland, warns to seize the hour serene.

The gleaners, wandering with the morning ray,
Spread o'er the new reaped field. Tottering old age,
And lisping infancy, are there, and she
Who better days has seen.—

No shelter now

The covey finds; but, hark! the murderous tube,
Exultingly the deep mouthed spaniel bears
The fluttering victim to his master's foot:
Perhaps another, wounded, flying far
Eludes the eager following eye, and drops
Among the lonely furze, to pine and die.

THE APPAREL AND JEWELS OF MASONS.

[From Manuscript Compilations.]

Masons,—as one of their first principles professes innocence,—put on white apparel, as an emblem of that character which bespeaks purity of soul and guiltlessness of purpose.

Whilst the Apron, with which we are clothed, indicates a disposition of innocence and belies not the wearer's heart, let the ignorant deride and scoff on. Superior to the ridicule and the malice of the wicked, we will enfold ourselves in the garb of our own virtue, and, safe in a self-approving conscience, stand unmoved amidst the persecutions of adversity. The raiment which truly implies the innocence of the heart, is a badge more honorable than ever was devised by kings. The Roman Eagle, with all the orders of knighthood, are inferior. They may be prostituted by the caprice of princes ; but innocence is innate and cannot be adopted.

To be a true Mason is to *possess* this principle ; for the apparel which he wears, is an infamy to the apostate and only shews him forth to shame and contempt.

Our Jewels, as ornaments, imply that we try our affections by Justice and our actions by Truth : as the square tries the workmanship of the mechanic, that we regard our mortal state, whether it is dignified by titles or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions and pleasures ; in infirmities, maladies and wants, all mankind are on a parallel. *Nature* hath given us no superiorities : 'tis *Wisdom* and *Virtue* that constitute superiority. From such maxims we make estimates of our brother, when his calamities call for our counsel or our aid.—The works of *Charity* are from sympathetic feelings ; and *Benevolence* acts upon the level.—The emblem of these sentiments, is another of the jewels of our society.

To walk uprightly before heaven and before men, neither inclining to the right or to the left, is the duty of a Mason ; neither becoming an enthusiast or a persecutor in religion ; nor bending towards innovations or infidelity.—In *civil government*, firm in our allegiance, yet steadfast in our laws, liberties and constitution—In private life yielding up every selfish propensity ; inclining neither to avarice or injustice ; to malice or revenge ; to envy or contempt with mankind ; but as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world.

To rule our affections by justice and actions by truth, is to wear a *Jewel* which would ornament the bosom of the highest potentate on earth ;—human nature has her impulses from desires which are often too inordinate ;—love blinds with prejudices, and resentment burns with fever, contempt renders us incredulous and covetousness deprives us of every generous or humane feeling. To steer the bark of life upon the seas of passions, without quitting the course of rectitude, is one of the highest excellencies to which human nature can be brought, aided with all the powers of philosophy and religion, yet, merely to act with justice and truth, is not all that man should attempt ; for even that excellence would be selfishness ; that duty is not relative, but merely proper—it is only touching our own character and doing nothing for our neighbour ; for justice is an indispensable duty in each individual. We were not born for ourselves alone, only to shape our course through life in the tracks of tranquility, and solely to study that which should afford peace to the conscience at home ;—but men were made as mutual aids to each other ; no one among us, be he ever so opulent, can subsist without the assistance of his fellow creatures ; nature's wants are numerous, and our hands are filled with very little of the warfare of necessity ;—our nakedness must be clothed ; our hunger satisfied ; our maladies visited. Where shall the proud man toil for sustenance, if he stand unaided by his neighbor ? When we look through the varied scenes of life, we see our fellow creatures attacked with innumerable calamities ; and were we without compassion, we should exist without one of the finest feelings of the human heart.

To love and to approve are movements in the soul of man which yield him pleasure ; but to pity, gives him heavenly sensations ; and to relieve, is divine. *Charity* thus has her existence : her rise is from the consciousness of our similarity in nature. The Level, on which mortality was created in the beginning, is in sympathetic feeling with the affections of the heart ; breathing love towards our brother, coupled with the touch of original estimation in our minds ; which proves all our species to be brethren of one existence. Its conclusion is from comparison, producing judgment. We weigh the necessities of our suffering fellow-creatures by our natural equality : by compassion, our sympathy and our abilities ; and dispense our gifts from affection. Pity and pain are sisters by sympathy.

To be an upright man, is to add still greater lustre to the mason's character. To do justice and to have charity, are excellent steps

in human life ; but to act uprightly gives a superlative degree of excellence ; for in that station we shall become examples in religious, in civil and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation or infidelity ; not to be in the *passive* only, but we should appear in the *active* character ; we should be zealous in good works. In civil matters, we should not only submit to, but execute the laws of our country ; obey all their ordinances, and perform all their precepts ; be faithful to the constitution of the country, and true soldiers in defence of our liberty and independence. In morality, it is required of us not only that we should not err by injuring, betraying, or deceiving ; but that we should do good in every capacity in that station of life wherein kind providence has placed us.

By such metes let the Mason be proved, and testify that his *emblematical jewels* are ensigns only of the inward man. Hence he will stand approved before heaven and before men ; purchasing honor to his profession and felicity to the Professor.

THE MARRIAGE SCENE.

BY R. MONTGOMERY.

“Young, chaste, and lovely—pleased, yet half afraid,
Before yon altar droops a plighted maid.
Clad in her bridal robes of taintless white,
Dumb with the scene and trepid with delight ;
Around her hymenial guardians stand,
Each with a tender look and feeling bland ;
And oft she turns her beauty beaming eye,
Dimmed with a tear of happiness gone by ;
Then coyly views, in youth’s commanding pride,
Her own adored one panting by her side ;
Like lilies bending from the noon-tide blaze,
Her bashful eye-lids droop beneath his gaze ;
While love and homage blend their blissful power,
And shed a halo round his marriage hour ;
What though his chance-abounding life ordain
A path of anguish and precarious pain ;
By weal or woe, where’er compelled he roves,
A cot’s a palace by the light of love !
There beats one heart, which, until death, will be

A gushing, glowing fount of sympathy;
 One frownless eye to kindle with his own,
 One changeless friend, when other friends are flown!
 O! sanction Thou the love-united pair,
 Fountain of love! for thou art ever there."

ANTI-MASONRY RENOUNCED!!

We did not expect so soon to have occasion to adopt this title: we did not expect that the reaction had reached so high a point; but we rejoice that it has:—it is a matter of great satisfaction that the citizens of New-York are beginning to be undeceived; that the hypocritical pretences of designing politicians have been sufficiently developed to open the eyes of the people of that state.—We have often stated, and are still firm in the belief, that a large portion of the anti-masonics are honest enough at heart, but are deceived and led on by base and reckless political schemers. So soon as the whole plot shall be fairly laid open before the people, the current of persecution now setting against Freemasonry, shall be stayed in its course; and its originators, covered with infamy and disgrace, sink under the oppressive weight of their own wickedness. By threats, falsehood and bribery, these men have gained strength to their cause. They exercise an influence over the press in the western section of New-York, not less dangerous than arbitrary. They have resorted to the most dishonorable means to suppress liberal and candid discussion; to *quash* the natural spirit of enquiry. As evidence of this, we need only refer to the proscription of the *Masonic Mirror*, by the meeting at Covert, of which a *Barzilla King* was chairman. That event should have been sufficient to have aroused the people; to have convinced them that their *leaders* were prompted by stronger motives than the suppression of the Masonic Institution. But we will not detain the reader here with a recapitulation of that singular transaction. The following letters will be read with deep interest.

TO THE PUBLIC.

"Knowing that man is liable to err, and believing it to be the duty of every person, when convinced of his errors, to frankly acknowledge the same, and give his reasons (if any he have) for renouncing any principles he has adopted and advocated, I, through the medium of your paper, would give the following reasons for discarding my former opinions in regard to the Morgan excitement.

1st. Being led to believe, through the information of those whom I thought I could rely upon, that almost all those who first renounced masonry were the first, as well as the most honest men in the country: and being well convinced on an acquaintance, that some of them are composed of the dregs of society, and others have come off for the purpose of aggrandizement, and others through personal revenge to some one of the order, I consider that but a small part of what such men say, ought to be believed.

2dly. When I see men who have been the first on the Docket, to renounce freemasonry, proclaiming to the world the purity and disinterestedness of their motives, *aspiring to the first offices in the government*, I can only exclaim in the language of the scriptures, "wo unto you, Scribes, Hypocrites, and Pharisees."

H. S. PARKER.

China, N. Y. July 21st, 1828.

Having for a long time been a member of the *Anti-Masonic institution*, and being convinced that it is an Anti-Republican, Anti-Christian, Heaven daring and Hell deserving institution; I therefore consider it my duty to renounce my allegiance to that wicked and unholy institution, and hope that all good and pious men, that have been disappointed in receiving the reward of wickedness, will follow my example; those who have received or have the immediate prospect of a good fat office, I have no hope for.

CYRUS TYLER.

Pembroke, N. Y. July 28, 1828.

CITIZENS' MEETING, AT RANDOLPH, VT.

The anti-masonics at this place, have met with a suitable repulse. The citizens have taken the subject into their own hands, and have treated it in a manner honorable to them as intelligent freemen. They have come forward manfully in behalf of their masonic neighbors, and in defence of their own rights. They have firmly resolved that they will no longer be duped and subjected to the control of a wicked combination of designing men; that the interests of their flourishing village shall not be sacrificed at the shrine of ignorance and corruption.

"At a meeting of those freemen of Randolph 'who are neither masons, nor have pledged themselves to oppose masonry,' holden at Barker's hall on the 14th of August 1828, 'to take into consideration the very great exertions which have recently been made to produce a popular excitement against Freemasonry,' Timothy Edson, Esq. was chosen President, and Wm. Nutting, Secretary.

After remarks had been made explanatory of the object of the

meeting and the views of those who invited it, Roger Williams, Esq., Jonathan Jones, and William Nutting, were chosen a committee to report an address and resolutions, to their fellow citizens, who after an adjournment, reported the following, which were read, discussed and adopted by the meeting."

ADDRESS.

In a republic, where all civil power is inherent in the people, and the government is administered by agents chosen by the people for specific purposes, and for limited periods, it is not only the right, but the duty of every member of the community vigilantly, yet candidly, to notice passing events.—It is his duty so to notice them, that he may seasonably discover how they probably will, or possibly may, affect his rights; and it is more especially his duty so to notice them, because from them alone he can learn the true characters of those, who may be presented as candidates for the various offices of government.

It is the right and duty of the members of such a community, not only *individually* to notice and canvass the events of the day; but *collectively*, in assemblies more or less numerous as circumstances may permit, to examine into the tendency of every extraordinary movement, and impartially to inquire into the motive and object of its authors and abettors; and to employ their united efforts to prevent its producing any undue popular excitement.

With these views, some of the senior inhabitants of this town have invited this meeting, to take into consideration the extraordinary efforts, which have of late been made, and are still making, to create a popular excitement against the institution of free-masonry.

We do not appear as the advocates, or apologists, of that institution. Neither those who invited this meeting, nor, it is believed, a single individual of those who compose it, belong to the masonic fraternity, or have ever thought fit to solicit admission into it. We know nothing of its principles or its object, except what we learn from the character of its individual members, and from the books which they have seen fit to publish to the world. From the latter we learn that it is of very high antiquity, and has been very extensively diffused thro' most of the civilized world; that its object is to ameliorate the condition of the human race, but that it is entirely distinct from religion and politics; and from the character of the many eminent men, who have in every age adorned its

orig

ranks, we have a satisfactory pledge, that these representations must be true, and that the principles of the institution cannot be dishonorable, nor of immoral or dangerous tendency. And tho' we may not have entertained a very high opinion of its utility, and may even have been disposed to ridicule its high-sounding titles, and its, to us, unmeaning displays of pomp and pageantry, yet we have ever considered it, to say the least, a harmless institution.

Entertaining these opinions of the masonic institution, we have noticed, with no small degree of surprise, the recent strenuous and systematic exertions of a few individuals in this region, to prejudice the public mind against it.

That the abduction of William Morgan should have occasioned a very considerable excitement in the vicinity of the transaction, is not surprising. The act itself was most flagitious, and a most violent outrage upon the feelings of the sufferers; and though it is manifestly unjust to impute the crimes of individuals to the society or community to which those individuals may belong, any further than those crimes were committed by the direction of such community, or have been approved and adopted by them, yet it is not strange that those, who have been directly and severely affected by the crime, should be for a time incapable of accurate discrimination; that they should suppose that those, who were associated with the criminal for other purposes, were his associates also in the crime. It is not strange that the friends of *William Morgan* should suspect, that the perpetrators of that crime acted at least with the approbation of the masons in that vicinity. But that this criminal act of a few misguided men in the interior of New-York, should be charged upon all masons throughout the world; that it should be seized upon as a just cause of declaring war, even a war of extermination, against the whole institution, is strange,—*is passing strange*. Yet such is the fact.—From this the tocsin has been sounded; runners have been sent out through the land to stir up kindred spirits, and newspaper establishments have been purchased in with the avowed object of “putting down Freemasonry throughout the world,” not by publishing facts and arguments addressed to the understanding, but by circulating furious declamation and inflammatory appeals to popular passions and prejudices. And even here at this remote distance from the scene of that transaction, “a continued beating of the flint* has at length produced a spark” of the same unhallowed fire.

*This remark has, probably, allusion to *Martin Flynt*, of Randolph—a man, who, for his want of principle and character, was expelled from Federal Lodge, in October last.—*Ed.*

In the latter part of last September a citizen* of this town, whose favorite political project had then recently been defeated by the freemen at their annual election, published his abjuration of masonry, together with a declaration of war against the order. Since that time he has spent toilsome days and sleepless nights, and been unwearied in his exertions to produce a popular excitement against it. Six others†—whose masonic principles, like the virtue of Iago's wife, must have "hung loosely" about them, following his example, have seceded from the Lodge, and enlisted under his banner in the crusade. Anti-masonic newspapers have been most industriously circulated; intemperate addresses have been published, and anti-masonic meetings, composed in great part, it is believed, of seceding masons and those who decry masonry for the same reasons that the fox in the fable decry the grapes, have with great exertion been assembled. In these meetings, committees of correspondence have been appointed, and resolutions have been adopted, declaring the principles of masonry to be "contrary to the laws of God and the civil laws of our country;" and that they "serve in their operation to paralyze justice—to trample on our rights—to establish a species of aristocracy"—declaring the institution to be "incompatible with the genius of that liberty for which our fathers fought and bled—dangerous to the equal rights of this or any other country—aristocratic and oppressive—practising *deviltry* and violating the obligations and corrupting the integrity of freemen;" and calling upon the several towns in this state to unite in the "holy war" against "the hydra-headed monster, Freemasonry." They have frequently declared that no freemason ought to be appointed to any office; and in a neighboring county, solemnly resolved, "*That we will support no man in any office who is a freemason—neither will we support any man in office who advocates, and uses his influence to support, the masonic institution.*" And in March last, taking advantage, by previous concert, of a thinly attended adjourned town meeting in this place, at which it is believed not more than two fifths of the voters in town were present, they actually did vote down six of the most respectable men on our list of petit jurors, for the avowed cause, that "they were freemasons."

*The aforesaid Martin Flynt.—*Ed.*

†Viz. Joseph Cochrane, Darius Sprague; William Hyde; Daniel Tarbox; William B. Chandler, and Phineas Smith. See *Amaranth*, page 127.—*ib.*

While the efforts of the anti-masons were exerted to weaken and overthrow freemasonry by the legitimate means of persuading masons to secede, and dissuading others from joining the institution, we evinced the most perfect unconcern, we stood on strictly neutral ground. And even when they waxed warmer, and grew furious in their attacks, discharging upon their unresisting adversaries, whole volleys of those offensive and scurrilous missiles, of which they seem to have the whole magazine at command, we were still unmoved; and could say with the philosopher while watching the assaults of the spider upon the elephant, "the attack is unprovoked, unjust and unfairly conducted, but surely I have no call to interfere in behalf of him who neither asks nor needs my assistance." But when we find that, under *the pretence of hostility to masonry, our political and municipal rights are invaded*; when we are told that a great proportion of our most eminent and most useful men must be considered as no longer eligible to office; that we must no longer avail ourselves of their wisdom and experience in the management of our public concerns, nor even of their integrity as jurors; when we see that anti-masonry is evidently intended, by its principal abettors, as a political hobbyhorse on which to ride into power and office, after riding out the present incumbents, it is time to look about us, and defend, if not freemasonry, at least our own rights.

And we call on our fellow citizens to examine candidly and see whether these things are so. We ask them first to examine candidly the charges brought against the institution; for if these be true, so far from having cause to complain of the anti-masons, we must unite with them in their laudable exertions.

They accuse masonry of being incompatible with that liberty for which our fathers fought and bled. Must we not say to them, in answer to this, "we had our Washington, our Lafayette, our Lee, our Putnam, and many others who fought and bled for our liberties, who were still masons; we had our Hancock, our Adams, our Franklin, and a large proportion of those who signed the Declaration of Independence and who framed our constitution, who, we are told, were masons; and we have hundreds of our neighbours and acquaintances who are masons, and whom we have ever ranked among our most intelligent and upright citizens; had none of all these discernment enough to discover, nor honesty enough to disclose the dangerous tendency of masonry? And further, gentlemen, you have *yourselves*, for years past, both by word and deed, borne testimony in favour of masonry and contrary to what you now allege? and can you now expect us, in opposition to all this evidence, to give credit to your accusations?"

They charge masonry with having corrupted the fountain, and paralyzed the administration, of justice. You, fellow citizens, are not strangers to our courts of justice, and we appeal to you to say, whether you ever knew, or even suspected, a decision of a court, a verdict of a jury, or the testimony of a witness, to be in the least influenced by the consideration whether either the parties was, or was not, a mason. Did you ever know an arbitrator, a referee, or an appraiser, to be either proposed by the one party or rejected by the other, because either party was, or was not a mason? If these questions must be answered in the negative, must we not pronounce this charge to be unfounded?

Again, masonry is accused of a tendency to establish an aristocracy, and they offer in proof of this accusation the fact, that many of our most important offices are, and generally have been, filled by masons. Does this fact prove that masonry is aristocratic in its tendency? Or does it not rather, conclusively prove, what its enemies are very unwilling to admit, that a very great proportion of our best men have in every age, and do at present, belong to the masonic fraternity? Such we know to be the fact; and the people, without regard to their connexion with that fraternity, have freely elected them to office; nor have they ever it is believed, on that account betrayed the trust reposed in them. Such, and so groundless are the charges brought against the institution of masonry.

We would wish to judge candidly and charitably of the conduct of all our fellow citizens, but we cannot extend our charity so far as to believe, that the seceders from masonry in this vicinity, do themselves believe the charges they have made against the institution. They have been members of that institution for years and profess to have governed their conduct by its principles; nor do they pretend to have made any new discovery respecting them; if then, those principles were, as they now affirm, "contrary to the laws of God and the civil laws of our country," they must have known it, and might have withdrawn from the Lodge at any moment. Would they have us believe they were living for so long a time in the deliberate and constant violation of the laws of God and their country? If so, to what credit is their testimony now entitled?

They profess to believe "that the fraternity of freemasonry is highly dangerous to the equal rights of this or any country," that it is a "hydra headed monster," so frightful that when compared with it, "all political distinctions, which have for many years existed, or which agitate our country at this time, are mere shadows."

Can they be sincere in this? Let facts answer. Of the two candidates for the Presidency, it is a notorious fact that Gen. Jackson is an eminent mason, while President Adams was never connected with the institution; yet these same seceding masons are in favor of Gen. Jackson's election and opposed to President Adams.* It is a fact that at our last March meeting, when they voted off six respectable gentlemen from the list of jurors, "*because they were masons,*" they voted for, and retained on the list, five other masons, *because they belonged to their own political party!* It is a fact, that the book entitled "*Illustrations of Masonry,*" said to have been written by Capt. Wm. Morgan, so far from considering the institution of masonry as dangerous, says of masonry, "*It is a mere nothing, a toy not now worthy the notice of a child to sport with;*" and it is also a fact, that six of the seceding masons, in a meeting holden at East Randolph, on the 12th day of May last, "*came forward and bore testimony to the correctness and validity of Capt. Wm. Morgan's Illustrations of Masonry.*"!!

From this view of the subject we must say, that the charges made against the institution of masonry, appear to us to be not only unsupported by evidence but altogether groundless; and that the conduct of the authors of those charges, gives us strong reasons to suspect, to say the least, their sincerity in making them. Therefore,

Resolved, That we have as yet discovered no reason to withdraw our confidence from our fellow citizens who are members of the masonic fraternity, but shall still, as heretofore, consider it our duty to elect our best men to office, without enquiring whether they do, or do not belong that institution.

Resolved, That an excitement of popular passion and prejudice, is an evil most fatal to the peace, and even to the existence of a republic; that it is the duty of every good citizen most vigilantly to guard against it, and to "frown indignantly" on any body of men, whose object shall appear to be, "to alienate the affections of any portion of the people from the rest."

R. WILLIAMS,
WM. NUTTING,
JONA. JONES.

Voted, That the proceedings of this meeting be signed by the President and Secretary, and published.

TIMO. EDSON, *President.*

WM. NUTTING, *Sec'y.*

*This is true in Randolph. In New York, and some other States, the fact is otherwise.—*Ed.*

ANTIQUITIES.

EXTRACTS FROM OLD MANUSCRIPTS AND RECORDS IN ENGLAND.

A Record of the Society, written in the reign of Edward IV.

"Though the ancient records of the Brotherhood in England, were many of them destroyed or lost in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfrede the Great, a mighty architect,) the first annointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

"The said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to said Craft, and the honourable principles whereon it is grounded, purchased a free charter of king Athelstane, for the Masons having correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

"Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c." And he made a book thereof, how the Craft was founded: And he himself ordered and commanded that it should be read and tolde when any Mason should be made, and for to give him his charges. And from that day until this time manners of Masons have been kept in that forme, as well as menne might govern.

"Furthermore, however, at diverse assemblies certain charges have been made and ordained by the best advice of Masters and Fellowes, as the exigencies of the Craft made necessarie."

“ In the glorious reign of king Edward iii, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the realm (for most great men were then Masons,) ordained,

“ That for the future, at the making or admission of a Brother, the constitution and the ancient charges should be read by the Master or Warden.

“ That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and the profit of their Lords that employ and pay them for their service and travel.

The following particulars are also contained in a very Old Manuscript, of which a copy was in the possession of the late George Payne, Esq. Grand Master, in 1718.

“ That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the county, or the Mayor of the city, or Alderman of the town, in which the congregation is held, should be made Fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

“ That entered prentices, at their making, were charged not to be thieves, or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

“ That at such congregations it shall be inquired, whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the king's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be.”

The Latin Register of William Molart, Prior of Canterbury, in Manuscript, pap. 88, entitled, “ *Liberatio generalis Domini Guilielmi, Prioris Ecclesie Christi Cantuariensis, erga Fastum Na-*

talís Domini 1429," informs us, that, in the year 1429, during the minority of Henry VI. a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop : At which were present Thomas Stapylton, the master ; John Morris, *custos de lar Lodge lathomorum*, or Warden of the Lodge of Masons ; with fifteen fellow crafts, and three entered apprentices, all of whom are particularly named.

A record of that time says, that,

"The company of Masons, being otherwise termed Free Masons, of auntient standing and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry VI. in the 12th year of his reign, A. D. 1431."—See also Stowe's Survey, ch. v. p. 215.

The same record says farther,

"That the charges and laws of the Free Masons, have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes." &c. &c.

ANCIENT CHARGES.

Ye shall be true to the King, and the master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to, and love eidher odher. Ye shall call eidher odher Brother or Fellow, not slave, nor any unkind name.

Ye shall ordain the wisest to be master of the work ; and neither for love nor lineage, riches nor favour, set one over the work who hath but little knowledge, whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master, in the time of working with him : And ye shall truly deserve your reward of the master ye serve.

All the Freres shall treat the peculiarities of eidher odher with the gentleness, decencie, and forbearance he thinks due to his own.

Ye shall have a reasonable pay and live honestly.

Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit.

[Communicated.]

IMPROMPTU.*On seeing an Infant catch at a Sunflower.*

Ah ! try again my darling child—
 'Twas but thy first attempt :
 And, tho' thy little hope 's beguil'd,
 Thou sweetly seem'st content.

Ah ! hold it firm my little one—
 'T has cost you sure, some care :
 Your mother too, so well 'twas done,
 Your smiles of joy will share.

Thus may you both, thro' life's career--
 (Age to youth, and youth to age,)--
 Innocent mirth together share,
 And calmly pass o'er life's rude stage.

GG*

ON PARTING.

We met—we met on youth's bright morn,
 When scarce our childish tho'ts had gone ;
 And many the time, in grief and pain,
 We parted ; but to meet again.

But now in manhood's riper age,
 When thoughts more pure the mind engage,
 We part again—'tis heaven's decree,
 And I must bid adieu to thee.

I go ! I go ! but when away,
 On ocean's foam or silvery spray,
 E'en there shall fond remembrance 'twine
 Around affection's golden shrine.

The change of time, with passing years,
 Has oft suffused our cheeks with tears ;
 But joy has followed in the train,
 And we have met in smiles again.

Years have rolled by, and peaceful hours,
 While we have saught earth's fairest flowers ;

But we have learned that time can ne'er,
On its frail soil, pure pleasures rear.

But oh, adieu!—farewell, farewell!
What tongue can now my feelings tell!
We ne'er on earth again may greet,
Yet there's a home where all shall meet:

Our souls must leave these fading things,
And pierce the skies on seraph's wings;
Where Truth in radiance gilds the plain,
There shall our spirits meet again.

S. A. T.

SECRECY.

“Secrets are edged tools, and must be kept from children and from fools.

He who trusts a secret to his servant, makes his own man his master.

Secrecy is the cement of friendship.—When Ulysses departed to go to the siege of Troy, in his charge to his friends respecting the care of Telemachus, who was then in his infancy, he, among other things, thus entreats them, ‘above all forget not to render him just, beneficent, sincere, and faithful in keeping secrets.’ And it is afterwards made a great part in the character of Telemachus, that he knew how to keep a secret without telling any untruths, and yet could lay aside that close mysterious air, so common to people that are reserved. He did not seem oppressed with the burthen of the secret he kept: he always seemed easy, natural, open, as one that carried his heart upon his lips. But at the same time that he would tell you every thing that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By this means his heart was impenetrable and inaccessible.

A man without secrecy is an open letter for every one to read.

The itch of knowing secrets is naturally attended with another itch for telling things.

Premeditate your speeches, words once flown

Are in the hearer's power—not in your own.

A proper secrecy is the only mystery of able men; mystery is

the only secret of weak and cunning men. The man who tells nothing, or who tells all, will equally have nothing told him. If a fool knows a secret, he tells it, because he is a fool; if a knave knows one, he tells it wherever it will be his interest to tell it.—There are some occasions on which a man must tell half his secret in order to conceal the rest; but there is seldom one on which a man must tell all. Great skill is necessary, to know how far to go, and when to stop.”

EXCITEMENT.

[From an address delivered at Buffalo, by Br. H. Brown.]

The existence of publick excitement is no phenomenon. History is replete with examples. During the reign of Nero, Rome was set on fire by the direction of that blood-thirsty tyrant; the crime, however, was charged upon the christians then resident in that metropolis, and as they were an unpopular sect, it obtained extensive currency, and multitudes were persecuted even unto death, for an offence of which they were as innocent as the babe in its cradle.

The crusades rank foremost in the history of excitements. Europe was for a time, convulsed, and the whole christian world boiled like *Ætna's* crater. Its priests and its princes, its nobles and its peasants, in armies and in multitudes, were forty years precipitated on Asia, to redeem the Holy Sepulchre from the hostile tread of proud and haughty infidels. After wasting their lives and spending their treasures; after performing prodigies of valour which would have done honour to Europe's chivalry in its proudest days, and exhibiting acts of cruelty and meanness which would have disgraced the savage or the Turk, the Holy sepulchre remained as it was; the solitary pilgrim, under a guard of Jannisaries, now offers his adoration at its sacred shrine.

The persecution of the protestants in France, is another instance, where thousands of innocent victims, on the eve of St. Bartholomew's day fell a sacrifice to papal fury. The persecution of protestants first, and of papists afterwards, in England, shows that our ancestors were not exempt from its influence.

INTELLIGENCE.

MORGAN TRIALS.—For the following remarks, on the recent trials for the abduction of Morgan, we are indebted to the Bunker-Hill Aurora. We would take this opportunity to remark, that no journal in the United States, (the editor of which is not a Mason,) has evinced more friendship towards our Institution, or defended it more ably from the unjust imprecations of its enemies, than the Aurora; and we recommend it earnestly to the consideration and patronage of our masonic friends. It is conducted with tact and ability, and is really one of the most valuable and interesting weekly papers in New-England. In these times, when we are assailed on all sides, by prostituted journals and hireling writers, we are indeed in need of friends; and their kind offices,—*disinterestedly* proffered,—should not go unrequited. The Aurora is only \$2 50 a year; and it would afford us great pleasure to be enabled to present the enterprising publishers with a list of subscribers from among the fraternity—it would be a “*reward of merit*.”

“The trials of Bruce, Darrow and Turner, for a participation in the abduction of Morgan, were held at Canandaigua, N. Y., on the 21st and 22d of last month. The two latter were acquitted, there being no evidence against them. The former called no witnesses to explain his conduct, or in any manner to exculpate himself; probably for the reasons that will appear in the sequel. The counsel for defendant moved “that Bruce be discharged, on the ground that this court had not jurisdiction of the offence, that no act had been proved against Bruce in the county of Ontario—that if he was concerned in the conspiracy to abduct Morgan, he acted in the county of Niagara, and could only be tried in that county, and not elsewhere—that the indictment charged a conspiracy to kidnap Morgan from Canandaigua, in the county of Ontario, and transport him to foreign parts and places, and that the prosecution had proved the abduction, and therefore the conspiracy was merged in the consumption of its object—that there could not be an indictment for a conspiracy to do an unlawful act, *the act having been done*; the indictment must be *for the act done and not for the conspiracy*.” The court overruled the objection; and the cause, of course, went to the jury on *ex parte* evidence. So firm in the belief were the defendant’s counsel, of the *illegality* of the trial, that they seem to have been totally regardless of the result of the examination; and it was unquestionably for this reason, that no witnesses were called on the defence. They will probably move for an arrest of judgment, and carry the cause to the Supreme Court; or,

otherwise, make a *law question* of the point in dispute. We have not seen a full report of the trial, and are therefore, unable to form an opinion from the evidence. From the synopsis we have seen, it is clear to us that there was *very little equivocation*, or *doubt*, on the minds of the witnesses. A Mr. Jackson, of Lockport, testified that Giddings, one of the alledged *conspirators*, (and who it is said, had the key of the magazine, and according to evidence, Morgan in keeping) took him, Jackson, into Fort Niagara, "went to the magazine, opened it, and the witness heard" the voice of a man—Morgan. "*Thinking* there was something wrong, he turned away from the magazine, and walked off from the Fort as fast as he could." Jackson was *not* in the secret of the conspiracy; yet Giddings, who *was*, called *him*, took him to the place of Morgan's confinement, and virtually said to him, "*this man I am to murder! and desire you to appear in evidence against me!*" This, a lawyer would say, *proves too much*; and therefore, *proves nothing*. It is in violation of common sense, to believe such a course was pursued by Giddings; or, if it were, Jackson knows *more* of the affair than he *pretended to know*. We have as yet, had but *one* side of the question; when Bruce's witnesses shall have been heard, we are sanguine that the complexion of the evidence will be materially changed. Why has not Jackson been called in evidence before?—Two years have elapsed since he heard the *noise* in the magazine, and it has just occurred to his mind!

Since writing the above, we have learned that Bruce has been admitted to bail—"on account of the pendency of a question to be decided by the Supreme Court, as to the jurisdiction of the lower court over an offence alleged to have been committed in another county."

EXPULSION

At a special meeting of Alabama Lodge No. 3, held at the Masonic Hall in Claiborne, July 7th A. L. 5828, JAMES T. ARMSTRONG, was duly summoned to appear before said Lodge to answer charges against him for highly gross and unmasonic conduct, and on trial was found guilty, and by a unanimous vote of the Lodge was expelled all its benefits and privileges of Freemasonry, forever.

The said ARMSTRONG is a printer by trade, rather imposing in his manners; about 5 feet 8 or 9 inches high, slender built, of a pale complexion, and a scar on one of his thumbs, which he says was occasioned by a shot; his age is from 30 to 33 years. R. D. WIGGINS, Sec.